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MAST AND ACORNS:

COLLECTED BY

OLD HUBERT.

K

Learning will be cast into	Who knows not that <i>One</i>
the Mire, and trodden down	<i>great Hog</i> may do as much
under the <i>Hoofs</i> of a <i>Swinish</i>	mischief in a Garden as <i>many</i>
<i>Multitude.</i>	<i>little Swine.</i>

The Hon. Edmund Burke.

John Milton.

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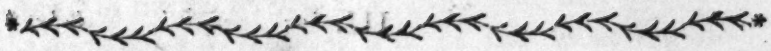


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WAR.

I.

DO not undervalue an enemy by whom you have been worsted. When our countrymen came home from fighting with the Saracens, and were beaten by them, they pictured them with huge big terrible faces (as you still see the signs of the Saracens heads), when in truth they were like other men ; but this they did to save their own credit.

Selden's Table Talk.

II.

Tyrants sometimes in revolutions fall,
Tho' their destruction not design'd at all ;
When they the torrent of revenge resist,
And meet with dangers which they might ha' mist :
But all that fairly can be said from hence,
Quits the designs, and blames the consequence.
As hasty show'rs when they from heaven flow down,
Are sent to fructify, and not to drown ;
And in a torrent if *a drunkard* sink,
'Tis not the flood that drowns him, but the drink :
But 'twou'd be hard because the sinner's slain,
For fear of drowning we must have no rain.

Deſoe's Jure Divino.

III.

Question. *Whether may Subjects take up arms against their Prince?*—Answer. Conceive it thus: here lies a shilling betwixt you and me, ten-pence of the shilling is yours, two-pence is mine: by agreement, I am as much king of my two-pence as you are of your ten-pence; if you therefore go about to take away my two-pence, I will defend it, for there you and I are *equal*, both princes.

Selden.

IV.

To know what obedience is due to the Prince, you must look into the contract betwixt him and his people; and if you would know what rent is due from the tenant to the landlord, you must look into the lease; when the contract is broken, and there is no third person to judge, then the decision is by arms, and this is the case between the prince and the subjects.

V.

Question. *What law is there to take up arms against a prince, in case he break his covenant?*—Answer. Though there be no written law for it, yet there is custom, which is the best law of the kingdom, for in England they have always done it. There is nothing expressed between the king of England and the king of France, that if either invades the others territories the other shall take up arms against him, and yet they do it upon such an occasion.

VI.

The soldiers say, *they fight for honour*; when the truth is they have their honour in their pockets. And they mean the same thing that pretend *to fight for religion*, just as a parson goes to law with his parishioners, he says for the
the

the good of his successors, that the church may not lose its right, when the meaning is to get the tithes into his own pocket.

VII.

We govern this war as an unskilful man does a casting-net, if he has not the right trick to cast the net off his shoulder, the leads will pull him into the river.—I am afraid we shall pull ourselves into destruction.

VIII.

Let Tyrants listen to the sovereign vote,
Think of his high command, and tremble at the thought;
“ *Stir not a foot, thy new-rai's'd troops disband,*”
Says the eternal voice, “ ’tis my command.
“ I gave thy fathers first the *Hebrew* crown ;
“ I set it up, but ’tis yourselves pull down :
“ For when to them I *Israel's* sceptre gave,
“ ’Twas not my chosen people to enslave :
“ My first command no such commission brings,
“ I made no Tyrants, though I made you Kings :
“ But you my people vilely have oppress’d,
“ And misapply’d the powers which you possess.
“ ’Tis NATURE’S LAWS the people now direct,
“ Where Nature leads I never contradict :
“ Draw not thy sword thy brethren to destroy,
“ The liberty they have I will them to enjoy :
“ My providence did never yet intend,
“ But what they might enjoy, they might defend ;
“ And if they have deserted from *thy* throne,
“ The action’s *mine*, but all the fault’s *thy own*.”

Jure Divino.

IX.

Lord Buchan tells us, that in a conversation which he held several years ago, with the late Lord Chatham, ask-

ing what at last would become of poor Old England, so stupidly infatuated to the imperfection of her own government, the latter replied, "Oh, my dear Sir, the gout will dispose of me soon enough to prevent me from feeling the result of this infatuation; but before the end of this present century, either parliament will resolve itself from within, or it will be reformed with a vengeance, from without." Lord Buchan then made this brief comment. "Pythonic speech, soon to be verified."

Treachery no Crime, on the System of Courts.

X.

Mr. Burgh said, in the year 1777. The House of Representatives, upon which all depends, has lost its efficiency, and instead of being (as it ought) a check upon regal and ministerial tyranny, is in the way to be soon a mere outwork of the court, a French parliament to register the royal edicts, a Roman senate in the imperial times!—the natural consequences and unavoidable effects of inadequate representation, septennial parliaments, and placemen in the house.

Burgh's Political Disquisitions.

XI.

It is the cant of the court—"Representation has always been inadequate; parliaments have been long septennial; placemen have sat long in the house." So King John told the Barons, "The privileges granted by Henry I. have been long lost, you have been long in a state of imperfect liberty." So at the Revolution the Jacobines might have said, "The Stuart government has been long established. Why should the house of Orange be brought in, &c.?" This way of arguing
is

is heels uppermost. The longer grievances have continued, the more reason for redressing them.

XII.

The authority of government is only superior to a minority of the people. The majority of the people are, rightfully, superior to it. Wherever a government assumes to itself a power of opposing the sense and majority of the people, it declares itself a proper and formal tyranny in the fullest, strongest, and most correct sense of the word. When Judge Blackstone says, that "national distress alone can justify eccentric remedies applied by the people." I think I may safely defy all the world to prove, that there is any necessity of any distress, or of any reason assigned for a people's altering at any time, the whole plan of government, that has been established in their country for a thousand years; besides their will and pleasure.

XIII.

It is therefore more melancholy to see public virtue lost in a people, where the people, as in England, have power in government, than to see a tyrant on the throne, with the peoples liberties under his feet. He may reform. He may die. The fury of an incensed people may rise, like a whirlwind, and scatter him and his enslaving crew like chaff. But the manners of ten millions, when they come to be so degenerate as to invite slavery, are not easily to be corrected, and if not corrected—my blood freezes at the thought of what must follow.

XIV.

Please to observe, my good countrymen, that every tyranny is founded in wickedness; that it has in itself the

feeds of its own destruction, and the curse of heaven hanging over it ; and that it wants only a shock from the heavy hands of the people to bring it down in ruins on the heads of its supporters.

XV.

A nation has almost every natural advantage against its own court ; many millions against a few hundreds. And yet we see that the hundreds always prevail against the millions. The reason is, generally, that the court is a junto closely compacted, and acting in concert,

(——— *Devil with Devil damn'd,*
Firm concert holds.) MILTON,

while the people are a *rope of sand*.

XVI.

It is an old and vulgar error, that opposition and party are necessary in a free state. But this is only saying, that one evil is necessary to balance another evil. Nobody ever thought an opposition necessary in a private family where the heads has nothing but the good of the family in view. Sound politics therefore direct, not to set up one party against another ; but to take away the fuel of parties, the *emolumentary invitations* to the fatal and mischievous strife, in which every victory is a loss to the country,

XVII

The Swifs keep the same unchanged character of simplicity, honesty, frugality, modesty, and bravery. These are the virtues which preserve liberty. They have no corrupt and corrupting court, no blood-sucking placemen, no standing army, the ready instruments of tyranny, no ambition for conquest, no debauching commerce, no lux-

ury,

ury, no citadels against invasions and against liberty. Their mountains are their fortifications, and every householder is a soldier, ready to fight for his country.

XVIII.

One of the oldest, if not absolutely the oldest, writer in the world, threatens "a fire to consume the tabernacles of bribery."—A parliament filled with *placemen and pensioners* is literally a *tabernacle of bribery*. For it is impossible to give an *honest* reason for any number of placemen or pensioners having *suffrage* in parliament.

XIX.

In a Republic, Judge Blackstone would not have wrote as follows:—"It is impossible to support that *dignity* which a king of Great Britain should maintain, with an income in any degree less than what is now established by parliament." According to the learned Judge, whatever is, is right. But, surely, with all due submission, the *dignity* of a *British* monarch does not consist in his *spending* large sums of his poor people's money; but rather in his *sparing* their purses.

XX.

Cruel is the sneer of the courtiers upon us, when we complain of *placemen* in the house, viz. "That the people themselves are in fault; why do they re-elect them?"—Ah, ye traitors, who 'grin horribly a ghastly smile,' while ye are stabbing Liberty to the heart! full well do ye know that the wretched people *re-elect* upon the same principle as they *elect*. A handful of beggars, either tempted by a *bribe*, or awed by the threats of a man in power, elect and re-elect as they are *bid*. And so the house comes to be filled with the tools of a minister.

XXI. Colonel

XXI.

Colonel Goring (serving first the one side, and then the other) did like a good miller, that knows how to grind which way soever the wind sits. *Selden.*

XXII.

Equity is a roguish thing : for Law we have a measure, know what to trust to ; equity is according to the conscience of him that is Chancellor, and as that is larger or narrower, so is equity ; 'tis all one as if they should make a standard for the measure we call a Chancellor's foot ; what an uncertain measure this is ; one chancellor has a long foot, another a short foot, a third an indifferent foot, 'tis the same thing in the *Chancellor's conscience*.

XXIII.

The old law was, that when a man was fin'd, he was to be fin'd *salvo contentamento*, so as his countenance might be safe ; taking countenance in the same sense as your countrymen does when he says, if you will come unto my house I will shew you the best countenance I can, that is not the best face, but the best entertainment. The meaning of the law was, that so much should be taken from a man, such a cobbet sliced off, that yet not withstanding he might live in the same rank and condition he lived in before, but now they fine men ten times more than they are worth.

XXIV.

We see the pageants in Cheapside, the Lions and the Elephants, but we do not see the men that carry them. We see the judges look big, look like lions, but we do not see who moves them.

XXV. *The*

XXV.

The king can do no wrong, that is, no process can be granted against him ; what must be done then ? petition him, and the king writes upon the petition *soit droit fait*, and sends it to the Chancery, and then the business is heard.—His confessor will not tell him *he can do no wrong*.

XXVI.

The text (*Render unto Cæsar the things that are Cæsars*) makes as much against kings as for them, for it says plainly, that some things are not Cæsar's. But divines make choice of it, first in flattery, and then because of the other part adjoin'd to it (*Render unto God the things that are Gods*), where they bring in the church.

XXVII.

The king's oath is not security enough for our property, for he swears to govern according to law ; now the judges they interpret the law, and what judges can be made to do—we know.

XXVIII.

The making of new lords lessens all the rest ; 'tis in the business of lords as it was with St Nicholas's image. The countryman you know could not find in his heart to adore the new image made of his own plumb-tree, though he had formerly worshiped the old one. The lords that are ancient we honour, because *we know not from whence they come*, but the new ones we slight, because *we know their beginning*.

XXIX.

(*All power is of God*), means no more than *Fides est servanda*. When St. Paul said this, the people had made Nero Emperor ; they agree, he to command, they

to obey. Then gods come in and casts a hook upon them, *keep your faith*; then comes in, all power is of God. Never king dropt out of the clouds. God did not make a new emperor as the king makes a justice of peace.

XXX.

'Tis a hard case a minister should be turned out of his living for something they inform he should say in his pulpit. We can no more know what a minister said in his sermon by too or three words picked out of it, than we can tell what tune a musician played last upon the lute by two or three single notes.

XXXI.

A great place strangely qualifies. *John Read* was in the right (*groom of the chamber to the Lord of Kent*), Attorney *Noy* being dead, some were saying how would the king do for a fit man? Why any man (*says John Read*) may execute the place. I warrant (*says my Lord*) thou think'st thou understand'st enough to preform it? Yes, quoth John, let the king make me attorney, and I would fain see that man that durst tell me there's nothing that I understand not.

XXXII.

'Tis to no purpose to labour to reconcile religions, when the interest of princes will not suffer it. 'Tis well if they could be reconciled so far that they should not cut one-anothers throats,

XXXIII.

'Tis ridiculous to say the tythes are God's part, and therefore the clergy must have them. Why so they are if the layman has them. 'Tis as if one of my Lady Kent's maids should be sweeping this room, and another of them should come and take away the broom, and tell
for

for a reason why she should part with it, *'tis my lady's broom*, as if it were not my lady's broom which of them foever had it.

XXXIV.

Boccaline has this passage of soldiers. They came to *Apollo* to have their profession made the eighth liberal science, which he granted. As soon as it was nois'd up and down, it came to the butchers, and they desired their profession might be made the ninth, for said they, the soldiers have this honour for the *killing of men*, now we kill as well as they, but we kill beasts for *the preserving of men*, and why should not we have honour likewise done to us. *Apollo* could not answer their reasons, so he revers'd his sentence, and made the soldiers trade a mystery, as the butchers is.

XXXV.

How are we to expect that offenders in administration should be punished, the criminals being the judges? Can we think any set of men will be public *spirited* enough to *hang themselves* for their offences against their country?

Burgh's Political Disquisitions.

XXXVI.

Let a man's abilities be what they will, he will certainly not fill *six* employments at the same time, with the same success as *one*.

XXXVII.

Take away the infamous emoluments annexed to a seat in Parliament, and you will presently remove all eagerness after seats in the house. Why should gentlemen want to be in parliament? To have a troublesome, unprofitable, expensive office! Do men want to be church-wardens, sheriffs, &c.? Do they drink with clowns, kiss
old

old women, and expend thousands in obtaining places, by which there is nothing to be got?

XXXVIII.

“ A king, as such, ought not, of all men, to grant bounties; because what he grants is not out of his own, but the property of *others*.” All that a king is, and all that he has as king, is on account of *the public*, whose servant (to use King James I. expression) he is.

XXXIX.

The enormous emoluments annexed to our great officers of the state, are big with every evil.—That half our nobility should be *upon the parish*, I mean, *upon the public*, I own I see no manner of reason; nor that a set of places, which might be filled at the expence of a *few hundreds* a year, must cost the nation many *hundred thousands*, while we are sinking in a bottomless sea of debt.

XL.

Instead of the challenge, “ Whose ox, or whose ass has the king (or the minister) taken;” we may ask *the crew* whose *farthing candle*, or whose draught of *small beer*, have they not taxed? A poor hard working man, who has a wife and six children to maintain, can neither enjoy the glorious light of heaven, nor the glimmering of a tallow taper, without paying the window-tax and the candle-tax. He rises early, and sits up late; he fills up the whole day with severe labour; he goes to his flock bed with half a belly full of bread and cheese, denying the call of natural appetite, that his wife and little starvelings may have the more. In the mean while the *exacters* of these taxes are revelling at the expence of more money for one evening’s amusement than the wretched hard working

working man (who is obliged to find money for them to squander) can earn by half a year's severe labour.

XLI.

I cannot help being surpris'd that a man should be expected to be trusted with *a crown*, because he is *born a prince*, in a country where he could not be trusted by law, and ought not to be trusted in reason with *a constable's staff*, if he was born a private person.

Dissertation on Parties.

XLII.

When a free people crouch, like camels, to be loaded, the next at hand, no matter who, mounts them and they soon feel the whip and the spur of their tyrant; for a tyrant, whether prince or minister, resembles *the Devil*, in many respects, particularly in this, he is often both the tempter and tormentor. He makes the criminal, and he punishes the crime.

XLIII.

By the *corruption of Parliament*, and the absolute influence of a King, or his minister in the two houses, we return into that state to deliver or secure us from which parliaments were instituted, and are really governed by the *arbitrary will of one man*. Our whole constitution is at once dissolved.

XLIV.

Lady Kent artickled with Sir *Edward Herbert*, that he should come to her when she sent for him, and stay with her as long as she would have him, to which he set his hand. Then he artickled with her, that he should go away when he pleased, and stay away as long as he pleased, to which she set her hand. This is the epitome of all the contracts in the world betwixt man and man, betwixt prince and subject, they keep them as long as they like them, and no longer.

Selden.

XLV. If

XLV.

If seas of blood, and mighty numbers slain,
 If nations long oppress'd, if cries of men,
 If devastation cruelty and death,
 And blasting nations with tyrannic breath,
 If flaming towns, if ravish'd virtue lies
 As steps to mount a monarch to the skies,
 ———to reign above the gods, may claim,
 And Jove resigns his thunder and his name.

Jure Divino.

XLVI.

'Tis the trial of a man to see if he will change his side,
 and if he be so weak as to change once, he will change
 again. Your country fellows have a way to try if a man
 be weak in the hams, by coming behind him and giving
 him a blow unawares, *if he bend once, he will bend again.*

Selden.

XLVII.

If kings may ravish, plunder, and destroy,
 Oppress the world, and all their wealth enjoy;
 May harrafs nations, with their breath may kill,
 And limit human life, by human will;
 Then nations were for misery prepar'd,
 And God gave kings the world for their reward:
 Kings were the general farmers of the land,
 Mankind the cattle, made for their command,
 Meer beasts of burthen couchant and oppress'd,
 Whom God the mighty landlord made in jest;
 Deliver'd with possession of the farm,
 And he that quite destroys them does no harm;
 They're only bound by tenour of the lease,
 To leave it peopled at their own decease.

Jure Divino.



